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5 1980 VOLUME 19 MAY

MAY 9 1980

ORD MAKES US FREE MARY, THE EXPLANATION OF GOD "VOLUNTEERS OF GOD"— A NEW VOCATION

5 1980 VOLUME 19 MAY

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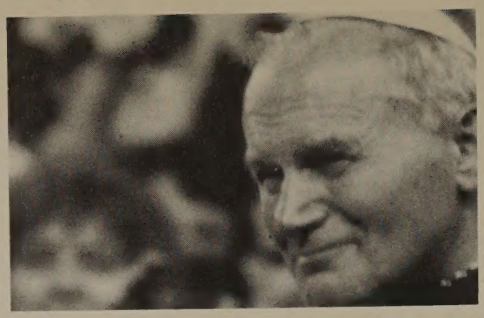
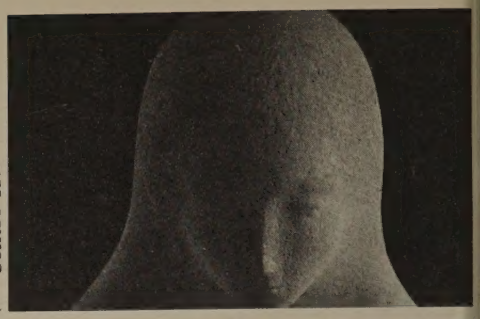


Juan de Yzaguirre Lopez

2 *John Paul II in the USA: "The woman becomes also, by association with her Son, the sign of contradiction to the world, and at the same time the sign of hope, whom all generations shall call blessed."*



Centro Ave

3 *Mary, the Explanation of God. "We have to revive our faith in Mary's love for us. We must believe that she loves us in this way. We must imitate her because she is the model for every Christian and the quickest way that leads to God."*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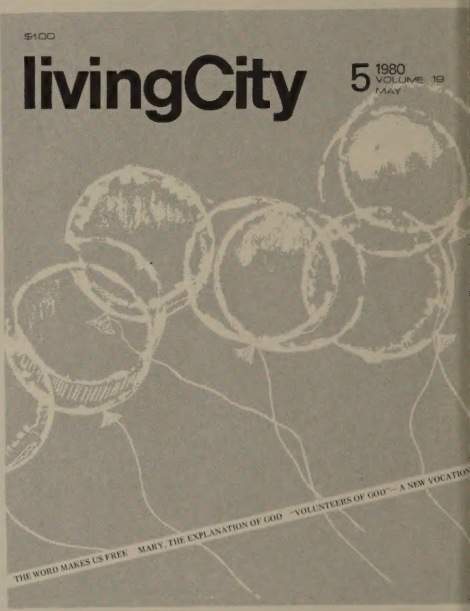


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*The volunteers are committed lay people who form a particular branch of the Focolare Movement. Their vocation, which is explained in this article, is fascinating and their work incisive.*

12 *O'Higgins: a story of two days spent among a group of Latin American youths who are building up together a small city where the basic law is mutual love.*

16 *"What is motherhood for you?" was the question asked to a number of mothers. Here they generously and frankly share some of their views and experiences.*

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# A program of life

## POPE JOHN PAUL II IN THE U.S.

*"THIS IS THE WOMAN OF HISTORY AND DESTINY WHO INSPIRES US TODAY. . . "*

# SIGN OF HOPE

*We continue the publication of excerpts from the talks given by Pope John Paul II during his visit to the United States last October. His words are unforgettable, and as we said in the previous issues, a program of life to ponder, cherish and fulfill.*

My first desire in this National Shrine of the Immaculate Conception, is to direct my thoughts, to turn my heart to the woman of salvation history. In the eternal design of God, this woman, Mary, was chosen to enter into the work of the Incarnation and Redemption. This design of God was to be actuated through her free decision given in obedience to the divine will. Through her "yes", a "yes" that pervades and is reflected in all history, she consented to be the Virgin Mother of our saving God, the handmaid of the Lord, and at the same time, the Mother of all the faithful who in the course of the centuries would become brothers and sisters of her Son. Through her, the Sun of justice was to rise in the world. Through her the great Healer of humanity, the reconciler of hearts and consciences, her Son, the God-Man, Jesus Christ, was to transform the human condition and by his death and resurrection uplift the entire human family. As a great sign that appeared in the heavens, in the fullness of time, the woman dominates all history as the Virgin Mother of the Son and as the Spouse of the Holy Spirit, as the Handmaid of humanity.

The woman becomes also, by association with her Son, the sign of contradiction to the world, and at the same time the sign of hope, whom all generations shall call blessed. The woman who conceived spiritually before she conceived physically, the woman who accepted the Word of God, the woman who was inserted intimately and irrevocably into the mystery of the Church, exercising a spiritual motherhood with regard to all peoples. The woman who is honored as Queen of Apostles, without herself being inserted into the hierarchical constitution of the Church, and yet this woman made all hierarchy possible because she gave to the world the Shepherd and Bishop of our souls. This woman, this Mary of the Gospels, who is not mentioned as being at the Last Supper, comes back again at the foot of the cross, in order to consummate her contribution to salvation history. By her courageous act she prefigures and anticipates the courage of all women throughout the ages who concur in bringing forth Christ in every generation.

At Pentecost, the Virgin Mother once again comes forward to exercise her role in union with the apostles, with and in and over the Church. Yet again, she conceived of the Holy Spirit to bring forth Jesus in the fullness of his Body, the Church, never to leave him, never to abandon him, but to continue to love and to cherish him through the ages.

This is the woman of history and destiny who inspires us today, the woman who speaks to us of femininity, human dignity and love, and who is the greatest expression of total consecration to Jesus Christ, in whose name we are gathered today.

*(At the shrine of the Immaculate Conception Washington, D.C., October 7, 1979)*

●

# MARY THE EXPLANATION OF GOD

*(Excerpt from a talk given by Chiara Lubich to the citizens of the Permanent Mariapolis at Loppiano, on March 28, 1972.)*

lo Scirpa

A mother never stops loving her child even if he is bad. She never ceases to wait for him when he is far away. She desires only to find him, to forgive him, to embrace him again, because the love of a mother is completely permeated with mercy. It is something which always goes beyond every painful situation or difficult condition in which her son or daughter may find himself.

Her love never diminishes in the face of any moral, ideological, or other kind of storm that might overwhelm her child.

Her love is a love that, because it goes above everything else, desires to cover everything, to hide everything.

If a mother sees that her child is in danger, she does not hesitate to risk anything — to throw herself under a train if her child is in danger of being run over; or into the waves of the ocean if he is drowning, because the love of a mother is by nature stronger than death. It was reported recently that a mother jumped off her balcony to save her child who had slipped out of her arms. It was a useless act of despair, but it shows how great the love of a mother is.

If this is true of ordinary mothers, imagine what Mary's love is! She is the Mother, human and divine, of a child who is God and the spiritual mother of all of us!

Mary is the Mother *par excellence*, the prototype of motherhood, and, therefore, of love.

But since God is *Love*, she appears as an "explanation" of God. She is like an open book that explains God.

The love of God was so great that he submitted to the most atrocious death for us.

He did this in order to save us, in the same way that the desire which motivates the love of a mother is the good of her child.

Mary, because she is a heavenly Mother, is the creature who most copies God and most shows him to us.

We have to revive our faith in Mary's love for us. We must believe that she loves us in this way. We must imitate her because she is the model for every Christian and the quickest way that leads to God. ●

# "VOLUNTEERS OF GOD"

## A New Vocation

by SHARRY SILVI

The "volunteers," also called "Volunteers of God," are a branch of the Focolare Movement. They are a vital and large group within it with an important role and responsibility.

The volunteers are committed lay men and women who are not called volunteers because they do volunteer work as the word would suggest, but rather because they voluntarily, so to say, give their energy, time, and resources to transform themselves, the human realities they live in, the different relationships they are involved with, by means of a life lived on the basis of the Gospel, a life transformed by the spirituality of the Focolare, in which they are formed for years.

If the focolarini leave also materially, "father, mother, and fields," to follow their calling to God and perform their function in the focolare — a function which is mainly to keep Jesus in their midst twenty-four hours a day, almost as a fire always burning, a source of light and life, the volunteers, while remaining in their jobs and professions — their "fields" — live in order to bring this strong spiritual life into their worlds of endeavor.

"Where two or three are united in my name, there am I in the midst of them" (Matt. 18:20). When a doctor, a nurse, a hospital technician are united in his name, there is Jesus the medical person, so to say, living and renewing that hospital or office, giving life to a new medicine. The same could be said for everything: teachers and students, and you have a new educational system; a group of artists, a new art; a group of politicians, new politics; and so on.

The end result is a new humanity. And New Humanity is the name of the Movement, an autonomous movement, of which the volunteers are the backbone.

Throughout the years in which they were growing spiritually and finding a clearer definition of their vocation, the volunteers have strived to live the Gospel together and have

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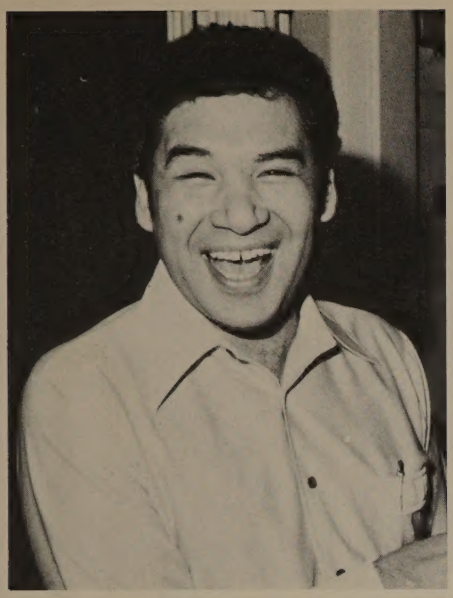
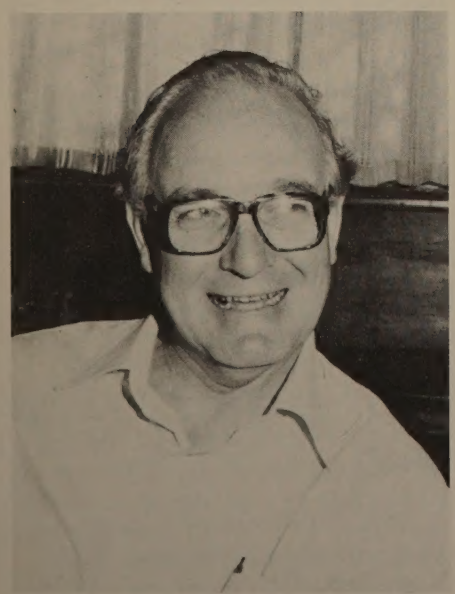


*Pictured on these pages are some of the participants at the recent national conventions of the North American volunteers. They were held at the Mariapolis Center in Chicago. However, those participating came from all over the United States and Canada — for example, Vancouver, Toronto, Los Angeles, San Antonio, North Dakota, New York, Boston and Washington D.C.*



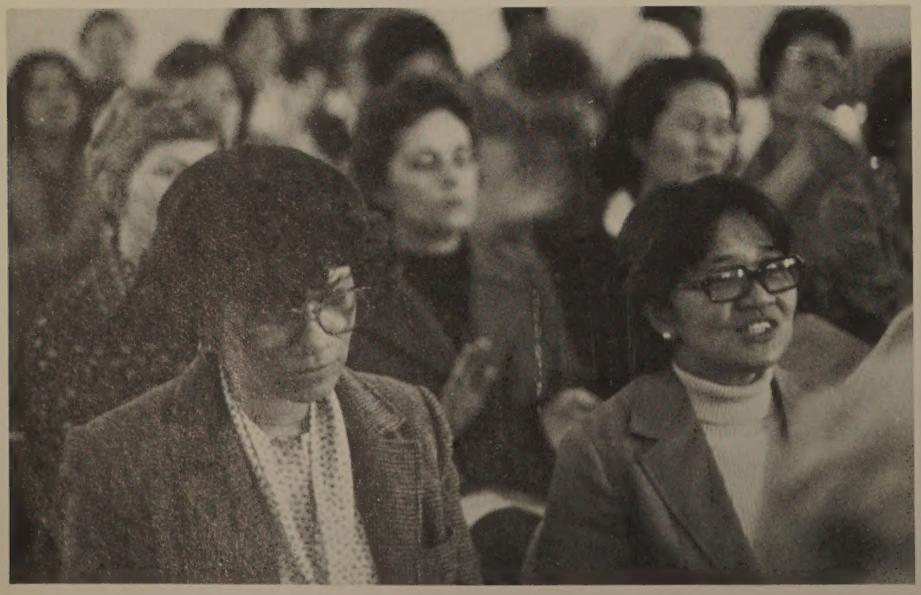
*CONCRETE LOVE*

*The movement is charity also because it is not limited to the spiritual aspect of charity, but always becomes practical towards our neighbor. This is demonstrated by the vocation of the volunteers, which consists in the consecration of material things of the world and includes all the works of mercy for the good of mankind. To feed the hungry, to give drink to the thirsty, to clothe the naked (which in the broadest sense means to Christianize industry, commerce, and agriculture), to take care of the sick and to console the afflicted (which means to Christianize medicine and welfare), to shelter foreigners and travelers (which means to Christianize housing, tourism, and transport), to instruct the ignorant (which means to Christianize schools and the sciences), to admonish the sinner (which means to Christianize the law and the courts), and so on.*

*The Council says more on this point: "Light and strength derive from the Christian committment which helps to establish the community of men according to divine law. . . .Projects are begun for the service of all, but especially for the poor . . . .Not all who say 'Lord, Lord,' will enter the kingdom of heaven, but those who do the will of the Father by efficaciously setting to work. It is the Father's will that we recognize and really love Christ, our brother, in all men, in word and in work, thereby witnessing to the Truth. This is the way to share with others the mystery of the heavenly Father's love." (Gaudium et Spes, nos. 42 and 93)*

*Love through the works of mercy is precisely the vocation of our volunteers.*

**(Excerpt taken from the book, When Our Love Is Charity," by Chiara Lubich, New York: New City Press, 1972.)**



*"Secular duties and activities belong properly although not exclusively to laymen. Therefore acting as citizens of the world, whether individually or socially, they will observe the laws proper to each discipline, and labor to equip themselves with a genuine expertise in their various fields. They will gladly work with men seeking the same goals. Acknowledging the demands of faith and endowed with its force, they will unhesitatingly devise new enterprises, where they are appropriate, and put them into action.*

*"Laymen should also know that it is generally the function of their well-informed Christian conscience to see that the divine law is inscribed in the life of the earthly city."*

**(Excerpt taken from the "Pastoral Constitution of the Church in the Modern World," as found in The Documents of Vatican II, Walter M. Abbott, ed., New York: Guild Press, 1966.)**

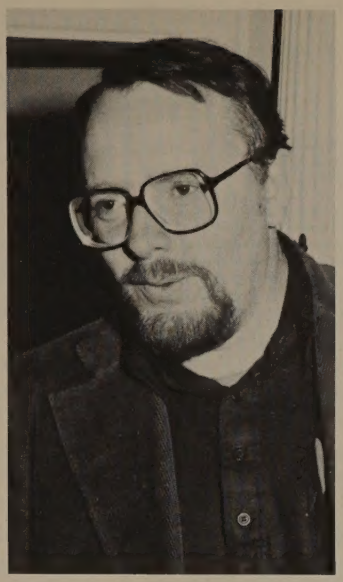
*The volunteers meet also in large gatherings all over the world. The theme for this year's meetings was "Charity, Love as the Aim of Our Life."*

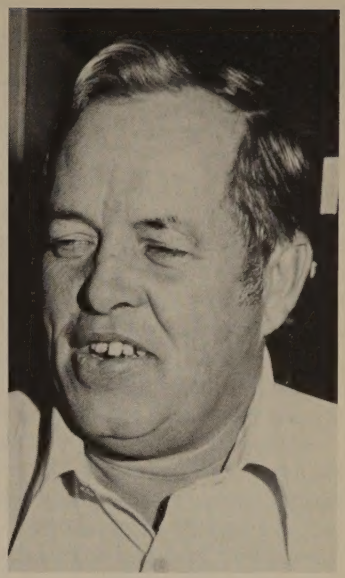
*The impressions of the North American volunteers after two of these national conventions can perhaps be summarized through the following sentences:*

*"This convention has brought me closer to God with a new fire to always do his will, living charity in order to transform the world around me."*

*"I leave with the desire to bring the reality of Jesus in our midst here, back into my little piece of the world where I am — I want to be an instrument of God in order to penetrate the environment where I work with his love."*

*"I feel the tremendous responsibility that each one of us has. I can't afford to take time off."*





*(continued from page 4)*

found a strong bond with many people working shoulder to shoulder with them, who, even if coming from a different experience, often having different mentalities, and at times, different faiths, had a great desire to work concretely to improve the conditions of the world today. These people feel very much at ease and enthused with the projects proposed by the volunteers — because being profoundly Christian, they are really human and therefore appeal to all people of good will.

In turn, in the New Humanity Movement, the volunteers, being like "leaven and salt," encourage all the activities initiated around them, when they are aimed to the benefit of humanity.

To fulfill their role the volunteers go through an ongoing process of formation in the spirituality of unity of the Focolare. They meet regularly in small groups, called "nuclei," to do so, thus constantly renewing their unity and promise of constant, mutual love.

They study the doctrine of the Church, especially in what concerns their specific duties and their jobs or professions. They work hard at gaining an always greater expertise in their fields of endeavor.

They commit themselves to put into practice the social doctrine of the Church in the exercise of their activities, in general and in particular.

They give their surplus regularly in a sharing of material and spiritual possessions which is dictated by an individual choice and takes into account the needs of the others, of each neighbor, in order to determine one's own personal economy.

Mass is at the center of their day, and the Eucharist, the nourishment which gives life and strength to their spiritual life.

They open their homes for gatherings and encounters. They practice hospitality at all times, thus making the whole Focolare family always more of a family.

There are many more aspects to the life and vocation of the volunteers. In a few words, theirs is a spiritual life based on unity, a life which expresses itself concretely in all the works of mercy for the good of mankind.

They wish to work humbly and oftentimes silently at making more dynamic and visible the Christian community in their parishes and dioceses, and to give their contribution toward the building of a new world, a new humanity enlightened by the spirit of the Gospel.

●

*THE HOLY FATHER TO THE VOLUNTEERS OF THE FOCOLARE MOVEMENT ON FEBRUARY 20, 1980*

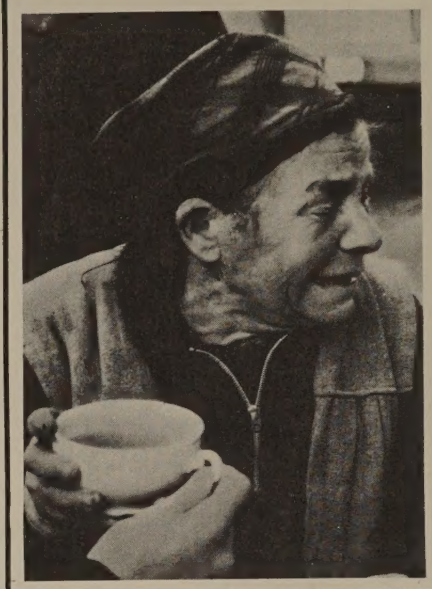
*I intend to reserve a special greeting for the group of Italian and European volunteers of the Focolare Movement, who have come to the Audience from the Mariapolis Center at Rocca di Papa, where they have gathered for their annual meeting, during which they have meditated on the subject: "Charity, Love as the Aim of Our Life."*

*Beloved friends, I am happy to see you in such numbers and so enthusiastic, and I hope that you will be able to bring the fire and ideal of charity everywhere, with holy and serene joy. Jesus himself makes charity the categorical imperative for every Christian: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another." (Jn. 13:34)*

*Charity must really be the Christian's ideal, always, but especially in our modern society, so much in need of kindness, understanding, mercy, patience, forgiveness and donation. So live the ideal of charity with great joy! May my special Blessing also help you.*

## BEGGING IN THE SUBWAY

by Leonor Quintana



We met Martha in the subway. This encounter was the beginning of a small revolution for our group, which is now reaching out to many others. Martha is one of those people whom we often find begging at the entrance of the subway,but whom we fail to notice in our rush.

That particular day we realized that we could not avoid her any longer, or quiet our consciences by just giving her some money. We sat down with her and wanted to find out about her situation - the situation of an outcast, like many others.

The next day we went to visit her at her home. We wanted to be close to her. It was not like doing a "work of charity," but rather we wanted to make her feel our love and let her know that we were there to take an active part in finding a solution to her situation.

The house was very dirty; it needed concrete attention. While one of us continued to talk with her, the others started cleaning. It wasn't easy. It cost us a lot to overcome our reaction to that filth and misery.

We involved all our families and friends in order to find the many things that Martha and her children needed. We realized how many superficial things we possessed while there were people who did not have the essentials to live.

We returned to visit Martha the following Monday and found her crying. Her 14 year old son had run away. She had also burnt her arm with the iron. It was another opportunity to love her in a concrete way. The burn was serious and we wanted to take her to a nearby hospital, but she refused. We went to a pharmacy and asked how we could take care of her wound. We then bought everything that was needed.

After applying the medication with great care we realized that she was very cold, so we offered her a cup of coffee. We felt that we were building a true relationship with her. She felt the same thing and told told us so.

This encounter with Martha opened in our hearts the desire to look for other people rejected by society, in order to find a way to meet their needs.

In this way we met Anthony who was living by himself. He was 93 years old and suffering from bronchitis. He was begging on the streets and we needed to get moving fast in order to find the food he needed. We also met Juan, who was 83 years old and living alone. And many, many others.....

It seemed to us that we were beginning a kind of race trying to help as many people as possible in an attempt to help them concretely — a shawl for one lady; a job for a man who was unemployed. In this way, we slowly became aware of the conditions in which these people lived. We realized that we can live at the center of a large city without knowing the needs that exist there. The task was enormous and and our little contribution seemed like a drop of water lost in the ocean. But we did not want to let the opportunity go by to give our all, to concretely commit ourselves even for such a small drop of water.

We divided ourselves into groups. In some parts of the city we met other people who were already working toward a solution for the various social problems of that particular area. We met groups of religious Sisters who were working with these people and fighting together with them to find a way out of the extremely difficult situations in which they found themselves.

A group of us dedicated ourselves to teaching in an area where the children lived all day on the streets. In the beginning only a few children came to the lessons. But after a short time the number started to grow and now we have more than thirty children coming.

The needs multiplied. We went from finding shawls to helping repair a caved-in roof.

It was beautiful to see that all around us other people started to respond and brought whatever they could.

Something new was coming to life. All of our friends became interested in this project and felt they wanted to help. Even more important, among all these poor people a new rapport was born. They felt loved and desired to try to change their own situation.

For example, Martha has expressed the desire of having a steady job and we are now proceeding with the necessary papers to help her find one.

Without knowing that it was the rediscovery of the Gospel and the desire to live it that was motivating us, Martha asked us to help her to have her youngest son baptized.

This has been a very busy period of time for us. We see before us the state in which many families live on the fringes of the city, in barracks made of cardboard and tin. Usually they come from villages and farms looking for jobs in the big city. Not finding work, instead of bettering themselves, their conditions deteriorate and they end up living in a subhuman way. For us this is another opportunity to roll up our sleeves and work every day in all kinds of situations. We can already see that, even in a small measure, the goal that we had envisioned is becoming a reality: to spend our lives for our people and to give the opportunity to others to do the same – every day, without stopping, in the areas of the city most in need, in the schools, on the streets, in all environments.●

# Galileo and Einstein - the Freedom of Science

*The various events commemorating Einstein's 100th birthday which were held throughout the world last year also highlighted another scientific giant, Galileo, founder of modern science. Pope John Paul II, speaking before the Pontifical Scientific Academy which met to commemorate Einstein, reconfirmed the contribution of those two scientists and other researchers in their search for truth.*

*Albert Einstein (1879-1955) whose 100th birthday was celebrated last year. Galileo and Einstein are to be found at the beginning and at the end of an enormous scientific revolution.*

Einstein and Galileo are two figures who were frequently compared to each other during the cultural events in 1979 on the occasion of Einstein's 100th birthday. (See "From Galileo to Einstein" in the January 1980 issue of *Living City.)* Although living three centuries apart in time, there are many parallels between their lives, each making, in his own era, a giant contribution to the way we observe the physical universe.

Galileo, in what could be called his "first relativity," substituted his experimental method for the old scientific mentality, thereby founding science in the modern sense of the word. For Galileo it was fundamental that each theory, each conception of the structure of a physical reality, spring from direct experimental observation of the phenomena which this reality manifests, inasmuch as this was possible. The development of scientific theories would proceed from the observation of physical properties, looking for the internal logic according to which a phenomenon occurs, then choosing that representation of the experimental evidence which was most rational and adhered most closely to the general scientific laws known up to that moment.

Galileo's attitude was that of an observer who looks at the world trying to understand its structure on the basis of direct observation and of rational interpreta-

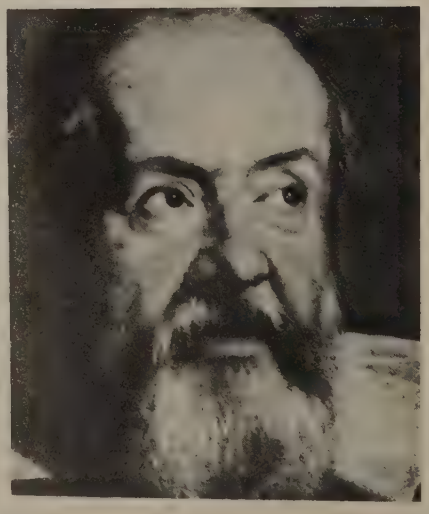
tion. The introduction of this method caused the Galilean scientific revolution. This attitude led him to agree with Copernicus that the earth rotated around the sun and not vice versa. This choice put him in direct conflict with the pre-existing ideas of his day.

In the following three centuries science went ahead rapidly. Nevertheless, Einstein found himself, as Galileo had, in the position of having to depart dramatically from the scientific theories of his day, to make another leap forward in scientific thought. The science of the past was approaching a dead end: the explanation of how the world functioned which scientific research had come up with in those three centuries was not capable of explaining an aspect of reality which was totally new to man's understanding: electromagnetic phenomena. Every attempt to explain them using old scientific theories led to absurd contradictions. Up to that point the response of science had been illogical statements concerning these troublesome phenomena which gave the illusion they could be explained by current theories.

Einstein had an intuition that the electromagnetic phenomena were revealing a new situation of physical being with respect to our conception of time and space. Time and space were concepts imprinted thousands of years before in the human mind: two absolute and distinct realities used to explain phenomena. Einstein did what no one else before him had ever dared or even thought of doing — to consider the realities of time and space as essentially *interdependent*. He considered time and space fused between themselves and strictly related one to the other in composing physical reality. This is where the word "relativity" comes in. This, basically, has been the Einsteinian revolution from which a whole new way of viewing the structure of the phenomena of the world has been born, with consequences of which we are all aware.

I will not go into Galileo's or Einstein's theories of relativity since I have already done so in other articles. However, I am pursuing the subject because, among all the events organized to commemorate Einstein recently, one is particularly worthy of mention. Due to the prominence of the participants and the importance of the remarks, I would even call it a historic event: Einstein's 100th birthday celebration made by the Pontifical Academy of Science with the participation of the Pope and a vast representation of the ecclesiastical hierarchy and an even larger number of some of the greatest contemporary scientists, founders of today's physics. Two of the speakers were Paul Adrien Dirac (whose theories in the field of anti-matter predicted the existence of the positron) and Mr. Weisskopf.

The events surrounding the conflict between Galileo and the scientific, philosophical and theological world of his time are well-known. For three centuries these events have been misused to create a contrast between the religious and secular views of the world!



*Galileo Galilei (1564-1642), the founder of modern science.*

The relationship between Galileo and his contemporaries started to deteriorate as soon as he began to employ his scientific method. As I said before, for Galileo, a theory was scientifically acceptable on its own merit, on how well it succeeded in being a rational interpretation of the observed physical world. It could not be accepted on the basis of prior positions arrived at by means of mere speculations or someone's authority (unless his theory could be controlled or repeated by someone else), nor on pseudo-religious presuppositions based on arbitrary interpretations of the Sacred Scriptures.

Galileo's way of approaching scientific problems began to bother many people within the cultural world and especially certain leaders in the Church — even though, to tell the truth, there were many who were in agreement with him. The situation worsened when he applied his method to cosmology, accepting and supporting Copernicus' view that the sun is at the center of a system of planets which rotate around it according to precise trajectories discovered by Kepler during Galileo's time. A major confrontation occurred when Galileo expected to demonstrate the validity of the theory using data he gathered using his telescope. This telescope, constructed by Galileo, was the most perfect and powerful one of its time, and made possible many discoveries: the phases of Venus, the system of Jupiter's satellites (which he named in honor of Cosimo de Medici of Florence), the Milky Way composed of an infinite number of stars, etc....

Then, when he discovered sun spots, pandemonium broke loose! The sun, according to the cosmic view consisted of the most perfect and purest "substance." A philosopher, who was also a religious, obstinately refused Galileo's invitation to look through his telescope to see the spots on the sun. He said that such a thing was not possible and must be a trick, since the sun could not have spots!

As I've already said, the scientific and cosmological vision of the world had changed little since the time of Aristotle and Ptolemy about two thousand years before. Those ancient thinkers and "common sense" were the scientific authorities. Unfortunately, this cosmological view adapted itself well to certain biblical expressions

(which could not have been different, considering the scientific culture of the times when the Bible was written). Because of the literal interpretation given to these expressions, they seemed to give the support of divine revelation to this view. A few studious clericals, staunch adversaries of Galileo's ideas, took advantage of this — first with a preaching campaign and then with a denunciation at the ecclesiastical tribunal, the Holy Office, which passed judgment on heretics. Galileo was judged to be a heretic and an arbitrary interpreter of Sacred Scriptures.

Galileo was forced to retract his affirmations and to promise not to speak about them again. This he did for the moment. In reality, what worried the ecclesiastical tribunal, presided over by St. Robert Bellarmino, was not so much the supporting of one scientific philosophical vision over another, as much as the desire to avoid turmoil in the weak and simple consciences of the faithful in the already troubled times of the Protestant Reformation. Even if Galileo had been right, it would not have been a good thing to publicize cosmological ideas which could have jeopardized the faith of the common people.

About fifteen years of relative tranquillity went by, during which Galileo intensified his scientific activity. With the publication of his "Dialogue on the Two Principle Systems," he began again to publically affirm his old ideas. Again he was called before the ecclesiastical tribunal and this time he was renounced and his freedom was taken away. He spent his internment in Rome, then in Siena, and towards the end of his life, in a villa at Arcetri near Florence where he conducted research and important studies until his death.

These, then, are the main events in Galileo's case. They involve an apparent conflict between science and religion. In fact, as I was saying, this was not so much a clash between Galileo and the Church, as a "political" encounter. That is, the Church cared more about saving the fragile faith of the people than rectifying its cosmological views. However, Galileo cannot be blamed for publicizing his new ideas; it was rather the fanaticism of certain religious people, who by publicly disputing them, brought the bitter battle to such a level.

For a period of time, Einstein also suffered "politically," but in another way. Hitler categorically refused to accept his ideas and banned them. Einstein emigrated to America.

This has always been the case — when politics (or even religious preoccupations of a pastoral nature) and science invade the same field, there cannot but result a collision which has ideological overtones.

This problem has been brought to the forefront with great simplicity and freedom by Pope John Paul II in his talk to the plenary assembly of the Pontifical Scientific Academy which met to commemorate Einstein. President Chagas, Mr. Dirac, Mr. Weisskopf and other member scientists, many of whom are non-believers or non-Catholics, participated.

> "Like any other truth scientific truth is, in fact, answerable only to itself and to the supreme Truth, God..."
>
> *Pope John Paul II*

At the beginning of his talk the Holy Father affirmed the freedom of scientific research ". . . . with regard to political and economic authorities. . . . Like any other truth, scientific truth is, in fact, answerable only to itself and to the supreme Truth, God. . ." Concerning the relationship between religion and science, he affirmed: "Just as religion demands religious freedom, so science rightly claims freedom of research. On the occasion of this solemn commemoration of Einstein, I would like to confirm again the declarations of the Council on the autonomy of science in its function of research on the truth. . . ."

Then he confronted the Galileo issue: "Mister President! You said, very rightly, in your address that Galileo and Einstein characterized an era. The greatness of Galileo is known to everyone, like that of Einstein; but unlike the latter, whom we are honoring today. . . . the former had to suffer a great deal — we cannot conceal the fact — at the hands of men and organisms of the Church. . . . I hope that theologians, scholars and historians, animated by a spirit of sincere collaboration will study the Galileo case more deeply and, in loyal recognition of wrongs from whatever side they come, will dispel the mistrust that still opposes, in many minds, a fruitful concord between science and faith. . . "

He then alluded to Galileo's view of the relationship between science and faith as it was in his heart: "He (Galileo) who is rightly called the founder of modern physics, declared explicitly that the two truths, of faith and of science can never contradict each other, 'Holy Scripture and nature proceeding equally from the divine Word'. . . . Galileo reaffirmed, ' . . . Holy Scripture can never lie, provided, however, that its real meaning is understood. The latter — I do not think it can be denied — is often hidden and very different from what the mere sense of the words seems to indicate. . . ' (National Edition of the works of Galileo, vol. V, p.315) Galileo introduces the principle of an interpretation of the sacred books which goes beyond the literal meaning. . . . The Ecclesiastical magisterium admits the plurality of the rules for the interpretation of Holy Scripture. . . . "

The Pope then proceeded to point out that "The various agreements that I have mentioned do not in themselves solve all the problems of the Galileo affair, but they contribute to creating a starting point. . . and a state of mind propitious to the honest and loyal solution of old oppositions." He observed further,

*(continued on page 28)*

# O'HIGGINS

# TEN YEARS LATER

*One hundred young people from various South American countries work and study in the small city located on the Argentine flatlands. Here the only valid law is the Gospel and the goal is to build a "civilization of love."*

O'Higgins: a rural village 236 kilometers (147 miles) from Buenos Aires — with its little railroad station, typical of the rich and humid Argentine pampas. 3 kilometers beyond, along a dirt road, you can catch a glimpse of the white walls and red roofs of the houses of "Villa Blanca," peeking out from the midst of a young woods: an unusual architecture in these environs.

We were greeted with a warm hospitality. That evening, we only had enough time to enjoy the beauty of being together, against the background of a magnificent sunset, and to make a quick visit to "Campo Verde." This is the other part of Mariapolis Andrea where this adventure began with the use of an old monastery donated by the Capuchin monks.

Ten years have passed since then. Based on the example of other young people who had initiated similar experiences at Loppiano in Italy and at Fontem in the Cameroons, a group of Latin American youths of the Focolare Movement took up residence in the monastery. There were only ten of them and the accommodations, though somewhat outmoded, seemed almost excessive in their eyes. Their plans were immense however, and these more than filled all the spaces.

What they had in mind in fact was to build, beginning from what already existed, a model, reduced yet complete, of a small modern city with all of its characteristics: economy, studies, recreation, re-

ligion, everything, but based on the fundamental law of the Gospel, mutual love. In this city the Gospel would not remain theory but would be put into practice continually ("24 hours a day" as they say) in all of its human expressions.

I'm not going to tell the story of these past ten years. Instead, I would like to tell you how things are today, the story of a development which took an unexpected form.

There are no longer ten, but rather 100 young people presently taking part in this experience. During these past ten years, close to 350 young people must have passed through O'Higgins if one takes into account that each one of them stays for one or two years at the most. They come here, in fact, in order to receive a life style which they can then bring out into the world and not simply to close themselves off in an isolated and utopic oasis.

Although the group is composed largely of Argentinians, there are also young people from Chile, Uruguay, Bolivia, Brazil, Peru and Colombia. If the accommodations seemed excessive at the beginning, three even four times as much space was actually needed. They renovated the old section and began building the new without a pause. In this way, the two building complexes came into being: "Villa Blanca," which houses the young women, and "Campo Verde," which houses the young men, along with the most varied industries.

One would like to stay a while to observe the work and the harmony of this life style or to discuss in depth the meaning behind them. More than this, one would like to stay here to live, because the life style which they lead here convinces everyone that this is how life should be lived.

*The old capuchin monastery given to the Focolare Movement ten years ago. It now accommodates many of the inhabitants and industries of O'Higgins.*

**Everywhere one senses a great joy and at the same time a great seriousness in living.**

What is a day in Mariapolis Andrea like?

I had come purposely on a working day, to see the city in its normal rhythm. On Sundays instead, the city is filled with visitors. It has been estimated that in the last year about 10,000 people have passed through the city.

A normal day is composed of work in the various workshops, study, prayer, recreation, rest and group activities.

What interested me first of all, was to become acquainted with them during working hours. Who knows why — maybe its because in our modern-day society we always want to go straight to the concrete, to touch with our hands the truth about what we've been told. It didn't take long for me to see that I wasn't very unusual: everyone starts there.

There are several types of jobs: from the cultivation of 100 acres of land, to the workshop where the girls manufacture clothing; from the boys' carpentry shop to the two artisan centers; from the maintenance offices to the sweetshop which is undergoing expansion; from the kitchens of the two complexes to the guest lodgings and finally on down to the poultry farm. The young people, divided into teams, generally dedicate half of the day to these occupations.

It was a real pleasure for me to meet them, first of all because everywhere one senses a great joy and at the same time a great seriousness in living. Little by little as you go from one area to another you become aware of one thing that is constant: the frank, happy greeting of these busy young people. Then you notice the harmony of the way in which things are arranged, the order which exists even in the technical details of how to go about working, always searching for whatever best corresponds to human needs: good lighting, the even distribution of labor, etc. Moreover, there is a tendency to explain everything as though the observer were competent in that field.

After having spent several hours visiting the most diverse work areas and encountering always new faces, I had the impression of having met members of the same family, earning their bread wisely and honestly.

And they do earn it, because the Mariapolis maintains itself on the income from these jobs. Every resident earns his own salary, it is the fruit of his labors. Then everything is put in common, so that no one has more or less than what he needs.

It would take too long to explain, but this experience automatically calls to mind the early Christians who "were one in mind and heart and who shared with one another everything they had so that no one in the group was in need" (Acts 4:32-34).

We have to keep in mind too, that these young people come from widely varying backgrounds. Many are students who know nothing about agriculture, breeding, carpentry, sewing or construction. For this reason, even the working hours are highly educational for them. "I was a drifter and now I like to work" — a young man who lived in the Mariapolis wrote some time ago — "I didn't have a moral foundation and now I have found it. I

*O'Higgins, "Campo Verde": some of the inhabitants work in the truck garden (above) and on the poultry farm (to the right). Work occupies a good part of the day and not only provides an important learning experience but is also the means by which the city maintains itself.*

was lost, and now I am a child of God."

Work, although very important, is only one part of the day. Another important part of the time is dedicated to their studies. However, it is not as though the two were unrelated. The lessons deal with themes which can then be applied to everyday life. Therefore, conversations on spirituality integrated with lessons of theology, social doctrine, the exchange of ideas, discussions of current events, all occupy a relevant position. They profited from my presence and asked me to talk about the work in which I am currently engaged.

One should not picture a conventional approach to study here either. The rapports are very direct and no one feels that he is anyone's "teacher." All of them, instructors and students alike, are undergoing the same experience in an attitude of learning. Of course, each one contributes what he knows.

There are also moments of rest, mealtimes where the activities are no longer organized according to work teams but rather according to "households." Groups of 7 or 8 young people live together — the young women in the new houses; the young men in areas organized into apartments in the old renovated building. This is the intimate moment of the family, a time in which to get together and see how the day has gone. There are some key moments: for example when each one shares the experience which he has had during the day, in the light of the monthly word of life. There are other moments in which they try to help each member to see his or her good points or defects. This is done only after an atmosphere of authentic charity has been built. The purpose is to help each one to find new strength and to stay on the right track.

The effort to live in this way, which necessitates a total openness among all, of their activities and most of all their moments of rec-

reation, with a particular joy. The soccer games, volleyball . . . guitar . . . At O'Higgins they sing quite a bit and the songs are born from the Mariapolis itself. There are in fact, two bands — "Anuncio," the girls' band and "Mundo Nuevo," (or New World) the boys' band — that go on concert tours. "New World" just recently gave several shows in Paraguay and did very well. They sing about what they live; and this is the key to their appeal.

In the evening, somewhat overwhelmed by the many things that I had seen yet eager to know more, I went to the chapel with them. It was almost a logical consequence. The desire to meditate and to offer thanksgiving came spontaneously. Little by little the pews filled up and a song of celebration introduced the Mass: "How beautiful and joyful, O Lord, to dwell in your house."

The day came to an end. 24 hours had been lived for God and here they were in our hands, as fresh as the first fruits of a harvest.

The next day, before leaving I visited the small cemetery where the dead are spoken of as though they were alive and present. The cemetery is a garden which has been enlarged and trees have been planted so that it might be a place for meditation. Here the bodies of the best friends of the Mariapolis find their rest, in a certain way uniting heaven and earth. The inhabitants of the city like to say that these friends are now participating in the "Heavenly Mariapolis."

△
*The carpentry shop at O'Higgins is one of several sources of income for the young men of the city.*

*One of the various industries run by the young women of O'Higgins pictured here is the sweetshop.*
▽

Leaving O'Higgins was difficult. I would have liked to experience this life more fully. I kept thinking that I must have forgotten something, but I knew that it was time for me to go and that this was just an excuse to stay a little longer.

It is true however that sometimes we need to see in order to believe. How often does it happen in the present age that a group of 100 youths is offered the "luxury" of a sort of "parenthesis" in their lives (sometimes for two years) in order to live in a little city where the only valid law is love as taught by the Gospel?

I came purposely to see if all this were true and I have to admit that it is. Moreover, I took more than 200 photos as proof. I spent 2 days, camera in hand, taking pictures without a stop — everything seemed stupendous, extraordinary. There was always something to discover in this city. It gave the impression of being a model of that "civilization of love" — with all its consequences — of which Pope Paul VI spoke.

**Honorio Rey**

TEN CANADIAN MOTHERS

SHARE THEIR VIEWS

ABOUT MOTHERHOOD

# FOR MAY MOTHER'S DAY

An Interview by Rosanna Furgiuele

*

## A working mother

For me motherhood means self-sacrifice — not in the sense of considering oneself a martyr, but sacrificing oneself for one's children without them being aware of it. It's a matter of pure love. What I do for my child, I do for Jesus. So I can love her in spite of her faults, in spite of our misunderstandings.

I have always worked and it was a heartache for me to leave my child when she was sick, because I would worry about her the whole day. I could not always find a competent babysitter and yet I could not take too much time off work because the job was very necessary. This was always a strain for me, but the highlight of my day was when I picked her up at 5:30 at the nursery.

I soon found out that as a working mother I had very little time for myself. When I came home in the evening not only did I have to cook dinner but I also had to be a mother. I had to talk to my child, humor her, play with her, read to her. In a few hours every evening I had to be a full-time mother. On Sundays, then, we would take long bus rides and go for walks. We had to make the most of the hours we spent together.

What was difficult I think was not having enough time to watch her grow up. I tried to share everything with her and as a result there developed a great closeness because we were one in all the little sufferings and the little joys.

This closeness has remained through the years. Now my daughter is a young woman and we are the best of friends.

D. W.

## How come? How come?

Being a mother for me is a special gift indeed because God entrusts one of his creations to our care. I feel I have to do my best to bring out the child's full potential so that he can live a full happy life as God would hope. To be a mother is a gift — a special gift.

Since I am at home with two small children, I often become impatient with the constant, "How come? How come?" But when I stop and realize that this happens because they want to learn, and their curiosity is God-given, then it's a very special joy.

E. S.

## A school of love

I'm continually amazed by the fact that my babies are such distinctly unique little people with their own personalities and reactions to life. I don't feel that because I am their mother I own them. I feel rather that I am a guardian whose main vocation is to help my children reach their God-given potential, the main one being the potential to love God and others.

What often frightens me about motherhood is the complete dependence of my children on my husband and me. I am aware of the responsibility I have towards them and I am often struck by my children's complete trust in us.

I am awed by the vocation of motherhood I am living — to be able to be God's light to the children and let them feel love and hear love, in short, to be able to explain life to them through a school love.

My life has been a deeper experience of joy since the births of my babies (the oldest is two and a half years old and the youngest is eleven months old). There are correspondingly intense feelings of frustration, sorrow, but these moments are few.

I feel a deep communion with my children. It's a truly beautiful experience learning all about them and enjoying what each day brings.

M. B.

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## God first

I had always been a very protective mother who tended to worry a great deal. Recently however, I understood what it is to love the cross, to transform suffering into joy. Shortly after this discovery my little boy became ill. Here was the cross. I remained calm and peaceful. During his illness and especially

on the day of his surgery, I understood that although I loved my son very much, God was to have the first place in my life. God who loves me and my son. I need not worry about my child's welfare or be too anxious for his safety.

D. B.

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### Moments that should last forever

I have a one-year-old daughter and I'm expecting another child this summer. I never thought that being a mother would be like this. There are so many moments that I wish would last forever. However, having a child requires a great deal of work and I feel I have to love continuously — whether I'm preparing her meal, dressing her, washing her clothes. Many times it means changing my plans for her. All the little experiences of every day help me to grow as a mother but also as an individual.

M. L.

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### Harmony in place of dissension

As a mother of many children I try to put harmony in the place of dissension and to dissipate jealousy, always attempting to increase the child's capacity to love. I have learned to take each child as he or she is without trying to change them. I try to remember that my children are unique with different personalities. I have had a very difficult time with my teenage son but I try to leave the wrongdoings of my children to the mercy of God and I try to look at him with new eyes every day.

Recently, my daughter was missing school regularly and we received disturbing letters from the school. She then announced that she was quitting school. Although this was a big suffering for me I tried to live the

word of life based on the parable of the prodigal son. I was trying to be like the generous father who forgives and loves. After a talk with her teacher, who gave her the same arguments I had given, about the importance of an education, she decided to return to school. For me this was the "hundredfold"[1] and it confirmed the importance of losing ourselves in order to love.

E. A.

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### Model of motherhood

God has given me a most concrete way to serve him: the opportunity to nurture children who know me as mother. I need never feel confused about how to care for my children because God gave me the perfect model of motherhood — Mary. Knowing that my life with my children is also my life with Jesus gives me a peace that I wish always to have. When frustration, anger, despair creep in, I know I have forgotten to love Jesus Crucified in that moment. In the next moment I can love and see more clearly.

The other day was particularly hectic. I had been awake since 6:00 A.M. with our six-week-old baby, and my teenage son was home from school with the flu. Late in the afternoon I decided to have a coffee break. (I enjoy coffee and I was looking forward to my first cup of that day.) As I put the cup to my lips my son put his arms around me wanting to be close. The coffee splashed on my skirt. In that moment I felt despair. "Oh, son," I wailed, "this is one of the only skirts I have that fits and now it's stained." He apologized with such a sad, hurt look I realized I had to love him and so I hugged him and told him not to worry because I was sure the coffee stain would wash out. I asked him if he would like to help me make some pudding so that we could all have a treat when the others came home. We did this and we all had a most refreshing "coffee break."

E. M.

*

### Loving in a supernatural way

Years ago, I tried to love my four children in a human way by helping them to love God in little things. I taught them that everything around us — the rain, the flowers — was a gift from God.

Later I understood that I had to love them in a supernatural way — to love them the way I would love Jesus.

Lately I began working on a part-time basis for several reasons. But when I come home for my children I'm still "Mother." They have the same demands on me as they did when I was home with them all the time. I have found that what is important is not to expect anything, and to keep on loving them.

My oldest daughter went through a number of crises during her teenage years. Although I tried to love her I now realize that I did not love her purely: I wanted her to change. It took me a while to understand that I had to love her without expecting anything.

Recently, she was involved in a situation of which I did not approve because it went against everything I had taught her. I was very disturbed that she might leave home and as much as I wanted her to stay I could not compromise. She would either have to conform to the family's life style or she would have to leave. I put the situation in God's hands and I decided to talk to her. She was very angry but admitted she had always felt my love and understood my position.

Our relationship did not break with that conversation but has grown stronger. We have spent more time together. I don't know what will happen but I am at peace because I have been able to love her and at the same time to let go of her and I feel a great freedom.

B. F.

*

### A great challenge

For me motherhood carries with it great challenges. My joy is to see my children get along with each other, my suffering is to see them argue. Through this I have come to better understand God's desire that we all love one another, and I have grown closer to him.

E. T.

*

### The love of God

We were married six years before the long-awaited birth of our child. As I carried this baby, and after her birth, I had the strong feeling that even though I was the physical mother, I had contributed so little in giving her life. She was a child of God, entrusted to us.

In preparing for her birth, my husband and I said that we wanted our love as parents to be a reflection of God's love, so that our child would in some way come to know "The Father."

Our little girl is now 22 months old, and has her own very distinct personality. I try always to treat her as I would Jesus. This attitude has helped my love as a mother to mature, because each day I must see her as a new person, and love her not as "my child," but as she needs to be loved.

I must say that at times my ideal of motherhood seems very distant, and my shortcomings so obvious. But I have the conviction that if in all the small things I do for my child during the day: dressing her, combing her hair, preparing meals, taking her for a walk, drying tears, if I have done these with the attitude of loving Jesus in her, then I have in a small way made the love of God present in our family.

S. I.

# WORD OF LIFE

"I give you
a new commandment:
love one another;
just as I have loved you,
you also must love
one another."

(John 13:34)

*The word makes us live.*

*The word makes us free.*

*The word guarantees happiness.*

*The word converts.*

*The word purifies us.*

*The word draws us to our specific vocations.*

*The word brings forth the hatred of the world and the sanctity of the disciple.*

*The word makes us see the truth.*

*The word brings comfort.*

*The word gives us joy.*

*The word produces works.*

*The word gives wisdom.*

*The word preserves us from human concerns.*

*The word obtains everything.*

*The word brings about union with God.*

*The word gives us hope of eternal life.*

*The word makes us one.*

*The word changes one's mentality.*

*The word makes each soul a heaven.*

**"I give you a new commandment: love one another; just as I have loved you, you also must love one another" (John 13:34).**

You may want to know exactly when Jesus said these words. It was just before the beginning of his passion. These words were part of his farewell to his disciples, part of his testament.

It is obvious then how important they are!

If the words a father pronounces on his deathbed can never be forgotten, how should we feel about the words of a man who is God?

Take them very seriously. Let us try together to understand them in depth.

**"I give you a new commandment: love one another; just as I have loved you, you also must love one another."**

Jesus was about to die and what he said reflected this. Because of his imminent departure one problem was foremost in his mind: how could he remain among his own and take care of the growing Church?

You know of course that Jesus is present in the sacraments. In the Mass, for instance, he becomes truly present in the Eucharist.

But Jesus is also present wherever there are people who live mutual love. For he told us, "Wherever two or three are united in my name (and this is possible through mutual love) there am I in the midst of them" (Matt. 19:20).

Thus in a community where life is deeply rooted in mutual love he can continue to be actively present. And through the community, he can continue to reveal himself to the world and make his influence felt.

Isn't this splendid? Doesn't this make you want to start right now to live this love with your fellow Christians?

According to St. John, who recorded the words we are now meditating, mutual love is the foremost commandment of the Church, whose vocation is, in fact, to be communion, to be unity.

**"I give you a new commandment: love one another; just as I have loved you, you also must love one another."**

Right after pronouncing these words, Jesus said, "By this love you have for one another, everyone will know that you are my disciples."

If therefore you want to know the true mark of the authentic disciples of Christ, if you want to know their distinctive characteristic, you will find it in the mutual love they live. Christians are recognized by this sign. If it is missing, the world will no longer be able to find Jesus in the Church.

**"I give you a new commandment: love one another; just as I have loved you, you also must love one another."**

Mutual love brings about unity. But in speaking about unity Jesus said, ". . . may they all be one. . . . so that the world may believe. . ." Unity, by revealing Christ's presence, draws the world to follow him. When the world sees unity and mutual love, it believes in him.

**"I give you a new commandment: love one another; just as I have loved you, you also must love one another."**

In this same farewell, Jesus called this commandment "his."

It is his and is therefore particularly close to his heart. You should not simply take it as a norm or a rule to follow, or just another commandment. Here Jesus wants to reveal a way of life to you. He wants to give you something upon which you can build your life. The first Christians in fact placed this commandment at the basis of their lives. As Peter said: "Above all, let your love for one another be constant" (1 Pt. 4:8).

*(continued on next page)*

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Before going to work, before going to school, before going to Mass, before starting any activity, make sure that there is mutual love between you and whoever lives with you. If there is, then everything you do is worthwhile. Without this foundation nothing is pleasing to God.

**"I give you a new commandment: love one another; just as I have loved you, you also must love one another."**

Jesus also said that this commandment was "new." "I give you a new commandment."

What did he mean? That this commandment was previously unknown?

No. "New" indicated that it belonged to the "new era."

What kind of love, then, was he referring to?

Jesus died for us. Therefore he loved us in the greatest way possible. But with what kind of love did he love us? Certainly not with a love like ours. His love was, and is, divine. In fact, he said, "As the Father has loved me, so I have loved you" (John 15:9). He loved us with the same love with which he and the Father love each other.

It is with this same love that we must love one another in order to carry out the "new" commandment.

However, as human beings, you and I do not possess this kind of love. But happily, as Christians, we have received it. The Holy Spirit has instilled it in our hearts, and in the hearts of all believers.

There is, therefore, an affinity between the Father, the Son and us Christians, because of this unique, divine love which we possess. It is this love which introduces us into the life of the Trinity. It is this love which makes us children of God.

This love is a bond uniting heaven and earth in a dynamic way. By means of this love the Christian community shares in God's life and God dwells on earth, wherever believers love one another.

Don't you feel that all this is infinitely beautiful and that the Christian life is marvelously fascinating?

CHIARA LUBICH

# EXPERIENCES

**The following are experiences that some of our readers shared with us in living the Gospel.**

## GOING BEYOND

One day my son and I arrived a little early for afternoon Mass. While we were sitting I noticed a man in the front pew. His clothes were ragged and his hair on end. He was very thin and moved about in an unusual manner. I began to pray for him. When it was time for communion he got up and with much difficulty he approached the altar. In this particular church after receiving the bread you may also go to the altar for the blood of Christ. We then exit through the sanctuary. It is a long walk back to the pew, especially for someone having a hard time walking. I noticed everyone walk by this man without offering to help him in any way. He was going around in a confused state of mind. You could see he was uncertain of the way back to his seat. I knew I had to stop to help him. I could not judge the others for not helping for I too was frightened to go up to him. I thought it might create a scene if he didn't want my help. Then I remembered how St. Francis had helped the leper and St. Catherine the beggar and both times it was really Jesus coming to them. The word of life for that month was, "You shall love the Lord, your God with all your heart, with all your soul, with all your mind and with all your strength." I went up to him and quietly asked him if he would like the support of my arm. He thanked me very much. I helped him back to his seat and returned to mine.

After Mass I waited to see how he would manage. At the same time I thought that if I offered to help him, maybe my six year old would be frightened and it might not be love for him. I turned to him and said, "The man that I helped to his seat might need a ride home. Do you think we should ask him?" He said "yes" immediately and came with me to introduce ourselves to the man. The man's name was Fred and when I asked if he would like a ride home he was so happy. He said that ever since he was struck by a car he can hardly walk. When I asked him where he lived he said that he did not know. At this point I wondered what I should do. I remembered the word of life again and I knew I could not stop at this point. As we walked out of church he said that he thought he had his address on a piece of paper in his pocket. He handed it to me but I had no idea where this street was. He asked, "Do you know where I live?" I could see that he was frightened. I replied, "I don't know, but I'm sure we can find out at the nearest gas station, don't worry." As we turned the corner two policemen were in parked cars talking with one another. I told Fred that I would ask them for directions. When I went over to the officer he said, "Why are you looking for this steeet? That's a very dangerous neighborhood." I explained that I was helping this man and I wanted to take him home. They said that they would take him home instead. When I went back to the car I explained the situation to Fred and he was content to go with them instead. I helped him from the car knowing I was helping Jesus in Fred and Fred felt the love and trusted me. The policemen watched me walking him and all along my little son would help in any way he could. One of the policemen got out of the car

and came to assist us. When I got him to the car my son was right behind me. Then I thanked the policemen for their help and they thanked me and said, "Not too many people care like you." I went back to my car and thought about what he said and thanked God because without His help I too wouldn't respond in a circumstance like this. Only in living the Gospel could I go beyond my fears and doubts. We went on our way and my son never mentioned it again. I saw that in trying to do all my part, God provided in every moment. He even gave my little son the grace to respond without fear. Eric had said, "Mom, Fred was Jesus to love, right?"

R. D.

## A LOVE THAT ENDURES

Suffering from a hurt caused by the actions of my husband, I despaired and threatened to leave him. In a very depressed state, I began searching for help in an old issue of *Living City*, which a friend had given to me. My eyes caught the title "Love your enemies." At that particular moment the word "enemy" seemed very befitting to my husband so I read on.

I felt peace encompass me slowly but surely as I read and followed the words: "If you truly love them each time they hurt you, you take it as a caress and offer it immediately to Jesus, maintaining your peace, little by little this burden will be lifted from your soul."

With my change of heart, I was able to free my husband from all guilt and within a couple of days he apologized to me and our love endured.

E. K.

## RENEWED INTENTION

I have a neighbor for whom I always seem to be doing favors. She looks after a young child all week, and she doesn't drive. Whenever it rains, and it rains a lot in Vancouver, I go out in my car to pick up her daughter from school.

I also drive her out shopping once a week, mostly to give her an outing, as she could go with her husband in the evening.

On a purely natural level, I have no great liking for this neighbor, but I'm trying to show her the love of God for her.

At one point this spring, I began to worry that she might get resentful of me. She might consider me a "do-gooder" and hate me for all the favors I do.

However, I remembered the word of life "Be careful not to do your acts of righteousness before men, to be seen by them." I realized that I had to act purely out of love for God. My acts of righteousness were not a show that I was putting on for her benefit. I renewed my intention to do everything for Jesus in her.

Sure enough, in the following days I sensed a new bond between us. When I told her I was going on a holiday for a few days, she was genuinely happy for me, and we parted feeling closer than ever.

L. B.

## A RE-EVALUATION

I had arrived at the office rather early one morning, and notwithstanding the fact that I had worked more than ten hours straight the day before, I still doubted whether or not I would meet the nine o'clock deadline. The 'deadline' consisted in completing certain jobs on the computers in order to print reports on money positions and balances etc. I was at a good point, when shortly before nine the phone rang. It was my colleague saying that she still was not well enough to return to work that day. For an instant, the whole day flashed before me and I pictured myself running back and forth between two computers trying to do three jobs at once!! I realized immediately that I was hardly listening to the girl on the phone but rather thinking of myself and the plans that I had for that afternoon. I changed my attitude immediately and sincerely wished that she would soon feel better and hoped that she would let me know if she needed anything. I hung up the phone. I knew that I could not continue my work, until I did a little re-evaluation of what mattered more to me. Was I interested in doing a super-good job, quickly, accurately above everything else or rather did I wish to love God above everything else and try to put the Gospel into practice? I then remembered the phrase that we were trying to live that month, "Be careful not to do your acts of righteousness before men, to be seen by them. If you do, you will have no reward from your Father in heaven." The end of the commentary focused everything for me, when it mentioned not showing off or seeking other peoples esteem, or aiming at the approval of those in some way superior to us. I distributed all the reports and then began to work on another project, trying always to live for God and loving each person that I encountered for him. The day was really very beautiful and at the end, although I was very tired, I felt a profound joy within me. The next day my colleague did return to work and the first thing she did was to offer to give me a hand with my own work.

M. K.

## LITTLE THINGS

I am a priest spending much of my time in our parochial school. At the beginning of the last school year I introduced the word of life to each class in the school. I explained how love must overcome hate and that we are the ones who can change the world by living the Gospel. The word of life for September was: "He who is faithful in a very little is faithful also in much." I explained how our small actions can mean so much when done for God. At the end of the explanation I asked how many would like to try. All raised their hands.

After class I walked outside and the same group of children to whom I had just spoken was standing eating their lunch. I noticed milk straws scattered all over the school yard. Instead of commanding them to pick up the straws I decided to set the example and they would follow (remembering what I had just told them in class about 'little things'). To my dismay no one joined me. The bell rang, the children returned to class leaving me with about twenty straws to be picked up, but no audience. At that moment the word of life returned to me: "He who is faithful in very little is faithful also in much." I continued picking up straws knowing that that was the will of God for me in that present moment.

Father M. M.

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# MARIAPOLIS 1980

The Mariapolises are the largest and most typical gatherings sponsored by the Focolare Movement. They are intended to be a deep experience of unity. They take place every year in many countries all over the world. Each year one aspect of the spirituality of the Movement is examined in depth. This year the theme is:

"Charity, Love as the Aim of Our Life"

Three Mariapolises will be held in North America this summer. You are invited!

SOUTHWEST MARIAPOLIS
New Mexico Highlands University
Las Vegas, New Mexico

**June 22, after supper — June 28, after breakfast**

NORTHWEST MARIAPOLIS
St. Martin's College
Lacey, Washington

**July 20, after supper — July 26, after breakfast**

EAST COAST MARIAPOLIS
Alfred University
Alfred, New York

**August 3, after supper — August 9, after breakfast**

(For further information, please see "Living City," Vol. 19, no. 4, or contact the Focolare Center nearest you — see addresses to the left.)

# FAMILY LIFE

Weakened family life is one of the greatest social ills of our time.
The "New Family" Movement has as its aim to bring the Focolare spirit of unity into family life, so that each family will be deeply united within itself and with other families.

## AT HOME WITH MY MOM

Today was cleaning day. My mother asked me to do some vacuuming. I didn't say no, but I did it rather grouchily. The morning proceeded with my grouchiness. Then at noon mass, tears came to my eyes. I wasn't happy because I hadn't loved. I understood that Jesus wanted me to love my mom concretely. After washing the lunch dishes, instead of stomping out of the kitchen as I felt like doing, I asked my mother if she needed anything else. She said no. Again I felt tempted to just say okay as if I didn't care. But I knew that Jesus was in her, so I smiled and said, "Okay. If you need anything just call me." This very little act of love started a new rapport between us.

When we were sharing the afternoon plans, I told her I wanted to write letters to my friends. My mom suggested instead that I do my homework first. I really wasn't too interested in doing it, and wanted to insist on writing the letters. But in that moment, a little conversion took place inside of me; and I decided to follow her advice. It turned out to be the wisest thing to do; because with the worry of doing my homework off my mind, I could love others more easily.

That same evening, I had time to write my letters, but best of all, and and most important, I had an infinite joy from having loved the others.

K. E.

## RESTORING UNITY

One morning I was working out in the yard when I realized I had forgotten to get some bricks I needed for the project I was working on. Since my feet and hands were muddy from the work, I called the children and asked if they would go out into the garage and each bring me two bricks. They said they would but the oldest, Christine (age eight), asked if all the crickets were gone yet. Each night large Texas crickets come into the garage, but are gone in the morning. I told her that I was sure the crickets would be gone by now. I waited while the children left. After five minutes I called to see what was keeping them — and realized they were standing at the garage door trying to decide whether or not the crickets were really gone. Again I assured them that there were no more bugs. Christine continued to hesitate and this scared Andrew, age five, who refused to go in alone.

This went on for about fifteen minutes and finally I lost my patience and told them to forget it, that I would do it myself. The children went upstairs to play and I decided to forget that project altogether.

About thirty minutes passed and I was sitting reading when the children came downstairs and said they had something for me. They each handed me a letter. Andrew's had flowers drawn on it and he had signed it with his name. Christine had written a note: "Dear Mom, I'm sorry I didn't get the bricks for you, but I'm really afraid of those crickets. I love you, Christine."

Immediately I knew she was making a big effort to restore unity. We decided we would begin again and love.

S. S.

## A NEW WAY OF DIRECTING

We have a son who is 14 years old, an age in which they tend to dream a lot. He helps me with the work on the farm and is a very good worker, capable and able to take responsibility. However, if a job does not challenge his ability, he tends to get lost in his thoughts. This normally happens during milking. I have to keep telling him, "Wash this cow, wash that cow." Sometimes he comes momentarily out of his thoughts and returns to them shortly afterwards, so we begin all over again.

One evening while we were milking I was thinking about the word of life, "He has looked upon his lowly handmaid." I realized that I was not loving my son by directing him around in that way. I understood that I had to become like a servant to my son and ask him rather than boss him around. I began to ask him, "Is this cow washed? Where should I go with the machine now?" His response was immediate. He became alert, and seemed to enjoy his work more. By the end of the week he was even talking about other things while he was working.

M. B.

## INTERRUPTIONS

One evening my son and I dropped my wife off at work. On the way back I had an idea: "Why don't we fix that table in the basement that mommy has been thinking about?" My son thought it was a great idea. We had to work well together because my wife would be home in three hours.

We talked it over in as many details as possible. When we got home, I collected some items I had brought home from work, while Tommy put together the tracing paper, glue and the wood.

I wanted this little project to be an occasion in which the love between my son and I could grow. In a sense I felt that the love would remain more than anything else.

As soon as we got involved, the phone rang. I left everything. It was the wrong number. I answered politely, and back we were to the first leg.

When the phone rang the second time, Tommy let out a sigh of frustration about this second interruption. I thought to myself: "Let me answer this as quickly as possible so that Tommy won't be too disappointed." The person on the other end of the line was very happy to speak to me and had a lot of things to say. I tried once or twice to somehow politely end the conversation. Then I realized that this person too needs to be loved. Up to then I hadn't really been listening very well. I began to listen with love. After about 20 minutes we were together again at the repair bench.

I mentioned to Tommy that we had to be patient and love Jesus, and that he would help us get the project done in time to surprise his mother.

The phone rang again. It seemed like a game of love was happening. I tried to love the person on the phone. In the meantime my son continued marking the holes for the legs.

After drilling the holes, another phone call. It was a wrong number.

We did finish the table before my wife came home. My son was happy. It was indeed an occasion where our unity had grown in an unforgettable way.

R. R.

## BECOMING RESPONSIBLE

Every one in the house was asleep and I was falling off to sleep when I remembered I had left the clothes dryer on. I didn't want to get up but I knew I had to. When I came back down the hall I noticed that my oldest son (16 years old) had his light on. I knocked on the door and he opened it. I asked him why he was up. He said he wasn't tired. I knew this was unusual for him and asked if he would like to talk. He was defensive and told me to leave him alone. I wanted to love him in some way and reach him but I saw that any other effort to do so "my way" would only be more irritating to him. I decided to leave him be and go to bed accepting him on his terms. Then he asked me to wait because he had something to say to me. In an angry tone he began to tell me that his father and I were treating him unjustly. I immediately wanted to defend parenthood. I tried to be patient and just listen and I was thankful that he was able to express himself. The word of life was to "love God with all our hearts..." I knew I had to begin with losing all my thoughts and answers. In that moment I realized I had no answers. He told me he wanted his freedom and didn't want to have any rules set down for him in regard to where he goes, who he is with and what time to come in. He said he was responsible enough to know right from wrong and that we should trust his decisions. It is true, he is very responsible for his age but I also knew that we have to love him through discipline. As I was listening I had the grace to hear beyond all his complaints without getting caught up in defending the issues. In reality he was saying one thing, "I don't want to be controlled." I tried to be one with him and feel his pain and his struggle in becoming an adult. The love really remained with him because in the end we agreed that our "rules" and his obedience were really "concern" and "response," making it "mutual love." He said, "I'm really glad we talked." I assured him that I understood the difficulty of teenage years. He said, "Mom, you said you remember being a teenager and you think it is the most difficult time of life, but I don't know what it is to be a parent and I wonder which is really harder." Unity was restored.

R. M.

## TIME WON

Several weeks ago, our family was involved in planning and helping to put together a social gathering for some families we know. Our children were planning to provide some entertainment for the group together with some other children.

The day came and we were reminding our children of the time that we would have to leave home, when one of our boys told us flatly that he would not be able to make it. He has a paper route, and he said that he could not possibly be finished in time to leave at that hour.

Not only that, but he had agreed to take a friend's route too for that particular day. To top it all off, the friend had not left all of the necessary instructions.

My first reaction was one of complete exasperation with my son. I reminded him that we had talked it over earlier and that it had seemed alright then. I wanted to ask him why he had taken on someone's else's job for that particular day when he hardly thought he had time to take care of his own. Instead, with an effort, I asked if I could do anything to help him be finished sooner. As a matter of fact, I could drive him to different places to help out.

As we set out, it began to rain, and we had to search for a couple of addresses where deliveries had to be made. By car we were able to find them much more quickly than he could have done by foot. Besides that, my son was becoming more cooperative about our plans for the day. Although I was anxious to get home to complete my own preparations for the evening, I tried to live the word of life, "to love to the end!" This meant to assure my son that if he could not make it in time, it would be alright. As I did this, he told me that he would hurry as fast as possible to try to be home on time. In the end, he was home in plenty of time for us all to leave together on time.

M. W.

# The very young and the Gospel

A few days ago, my mother told me to do the table. I really didn't want to do it because when I asked her if my friend can come over she said no. But then I remembered that I want to love Jesus in everybody so I started loving my mother. Then after a few minutes I forgot about my friend. So I did the table. And the next day it was really the hundredfold for me because she let my friend come over.

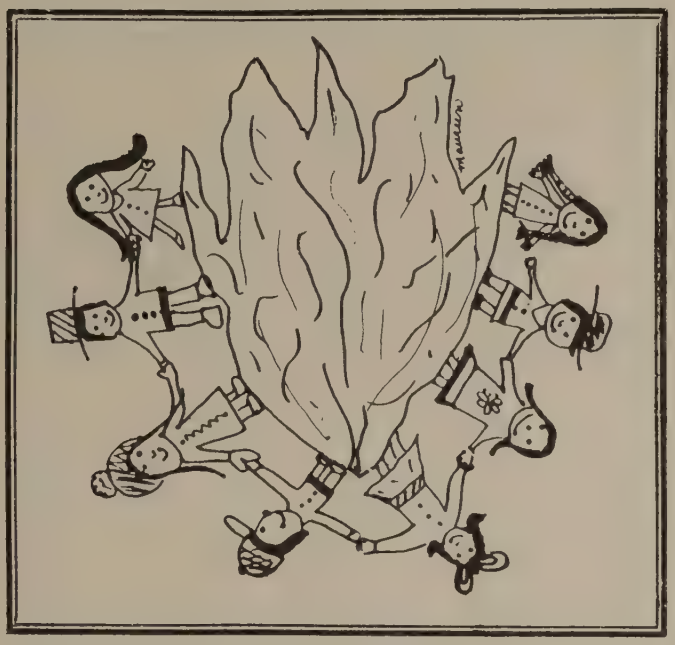
Mary Rose, age 8

My sister wanted to iron my dress. But I did not want my dress ironed. But I loved Jesus in my sister and I took my dress off so she could iron it.

Marie, age 3

One day I asked mom if I could have some potato chips. She said no and I got mad because she said the day before that I could have some today. Then she told me to do the dishes. I didn't want to because she wouldn't let me eat some potato chips. But then I saw Jesus in her. And I wouldn't say no to Jesus. So I said yes right away. Then after doing it I felt very happy.

Mary Rose, age 8



Shawn slammed his foot down on Leslie's toe and Leslie started crying and I gave her 3 M & M's. I did it for Jesus in Leslie. And she stopped crying.

Robin, age 6

When we came out from Mass on Sunday, our neighbor gave me a present with very pretty paper. In the car on the way home, my sister asked if I could give her a piece of the wrapping paper. I really didn't want to give her any, but later I cut it in half and gave it to her. Then I got the hundredfold because my sister gave me some of her jacks to keep.

Jennie, age 6

One day Martha came over to my house. She said, "I don't know how to dance like you." She said, "I don't know how to dance in slow motion." I saw Jesus in her and said, "I will help you to dance."

Martha stopped crying, but she was happy. I was loving dear God.

Francesca, age 5

We were playing a game and I wanted to be it but I said that because so many people wanted to be it I said you can do it.

Kathy, age 10

The teacher gave all of us a picture of something from the Bible. I traded with somebody. Then I traded again. Then I went out to wait to be picked up. Michael really wanted to trade with me. So I did it out of love for Jesus in him.

Robin, age 6

I had a beautiful experience today. I was waiting with Daddy to buy an Italian ice. It took too long, so we had to leave and buy milk and meet Mommy. I really wanted the Italian ice very much, but I didn't complain. After we met Mommy, I got the hundredfold, because she bought some candy, and there was enough for my brothers and sisters too.

Jennie, age 6

My mom told me to bring in my dishes from the family room. I didn't want to but I did anyway because I know she has Jesus in her.

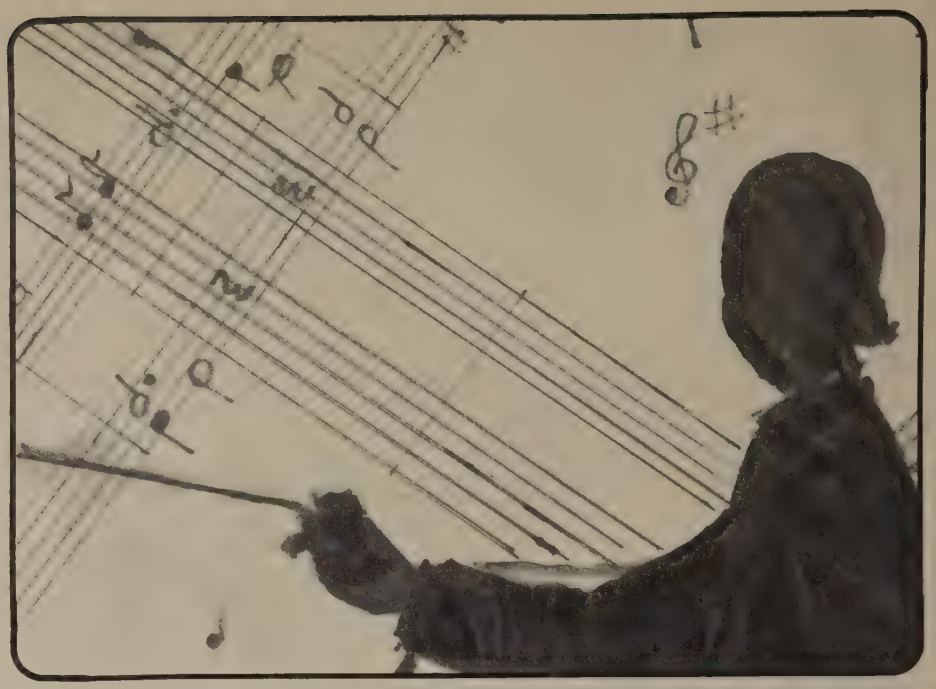
Yvonne, age 8

My friend Tara and I went to the forest preserve. We went grape picking and we saw a tree full of grapes. Both of us wanted to climb the tree and get the grapes. Then I remembered I have to keep Jesus in the midst so I let her go first.

Antoinette, age 8

# MUSIC

A conversation with
Lorin Maazel



## AN AWESOME TASK

No American musician has ever been given an honor of such magnitude, no other son of this new world has ever been called to the helm of one of Europe's most time honored bastions of tradition and culture - The Vienna State Opera. Yet, this hallowed ground where no lesser a genius than Richard Strauss and Gustav Mahler once tread, will soon be the domain of Lorin Maazel, not yet fifty years old, Director of the Cleveland Orchestra. For, even though he was born in Paris, both of Mr. Maazel's parents are Americans and he himself grew up first in Los Angeles and then in Pittsburgh whence, as a young man, he set out for Europe to further his education.

"Yes, it is an awesome task," Maestro Maazel admitted, "and I had to think it over very carefully before accepting it. But fortunately both the top management of the Vienna State Opera, which is actually the Austrian Government, and I myself, have come separately to the same conclusion, namely that it is necessary to have the same man in charge both of the artistic and the administrative leadership at the same time. In other words the people in Vienna decided to go back to the old system, as it was in Mahler's time, when the artist and the musician was responsible for all the administrative duties as well. I, for my part, have learned this truth during my six years' tenure as Artistic Director of the Berlin Opera in the sixties, when I found out the hard way that an artistic director without authority over the administration can accomplish very little indeed."

## PROSPECT OF WORKING CREATIVELY

Since most artists in charge of any kind of ensemble usually take the opposite view and resent their administrative duties' infringing upon their art, we almost doubted having understood Mr. Maazel correctly. "Won't all this administrative work mean a great sacrifice," we wondered. "After all, you are a musician!"

"Sure," Mr. Maazel replied, "but that's just it! This is the very point I found so attractive in the Vienna proposal. I always felt that all conductors, myself included, conduct much too much nowadays. Do you know that we are used to giving something like 150 and sometimes as much as 250 concert and opera performances a year? It's really too much! So the prospect of working creatively without being obliged to conduct all the time was really hard to resist. It meant being able to create a whole new plan, to work on a program which might have an impact on the cultural life of the whole world. I would like to see the Vienna opera as an example not only for achieving the highest artistic quality but for making opera accessible to everybody.

## TO PRODUCE GREAT OPERA

"For, with the technical means available today, this is indeed the dawn of a new era, a new awakening to art that used to be reserved to certain classes of society. Today there is no longer a need for such limitations. However, there is still a need for the theater or opera house which is and remains the nucleus for all other activities and expressions. The movies, television, recordings, all the technical inventions of this world would lead nowhere without the basic work previously done in the theater. Only in the theater do we have all the elements and the time to develop a production into a work of art. A musical production cannot be improvised while the cameras are rolling– by then it is too late."

To produce great opera, opera at the highest possible level, and then record it with the best technical means so that it can be made available to everybody: this, in a few words, is the task Maestro Maazel has set for himself in Vienna. In order to achieve this, he shall limit his conducting engagements at the opera to about thirty a year. He also plans to do a concert tour with the Vienna Philharmonic which, by the way, is also the resident orchestra of the State Opera, and a tour with the Orchestre National de France of which he is also the artistic Director. Maestro Maazel will of course continue with the Cleveland Orchestra which, in 1982, will celebrate his ten years' tenure. After that he will stay on as "conductor emeritus" for several more years. All in all, he plans to conduct about seventy performances between opera and concert, instead of the usual 225 — thirty in Vienna and forty divided between Berlin, Paris, London and the United States. "That's quite enough," thinks Maestro Maazel.

While Lorin Maazel has achieved international fame as an opera con-

ductor in Europe, there in the United States his name is primarily associated with symphony — as a conductor and, an almost forgotten fact, as a very fine violin virtuoso as well.

## CHANGING FOR THE BETTER

"It's not entirely true that I didn't conduct opera in the United States," Mr. Maazel specified, "but it was not a happy experience. I had in fact a brief season at the Met in 1961, when I conducted *Don Giovanni* and the *Rosenkavalier.* But, as I said, the situation in those days was far from satisfactory. For one thing too much was left to improvisation. There were many first-class artists, some truly big stars, as a matter of fact, who came and went as though passing through a railroad terminal. It was a disaster! Sometimes though, surprisingly enough, there were some exceptional results even so. Still, as a system, I could not accept it."

Mr. Maazel conceded that things have very much changed for the better, not only at the Met, but in opera in general. This, he feels, is due to the fact that it has finally been recognized that there are three elements which make for good opera: the singers, the stage director, and the conductor, all at the same level of importance.

Also of vital importance, in Mr. Maazel's view, is a total dedication and discipline starting with the chorus, the orchestra players, the technical staff, and all concerned — a concept of work in its highest expression. If this is not the general standard of opera as yet, it certainly is the standard Mr. Maazel will bring to Vienna. No one quarrels with the earnestness of his goal or doubts his capacity to achieve it. But how about Lorin Maazel, the man who is to achieve all this?

## FIRST ENCOUNTER WITH EUROPE

"Everything I have learned about life, and about the art of living, I learned in Italy," he recalled, telling us how, as a young man of twenty-two, after finishing his music school in Pittsburgh, he went off to Italy, primarily to learn Italian, which was in fact the first foreign language he ever learned. Now he is perfectly at home in French, and of course in German, but his Italian, which he had not had the chance to speak for a long time, is still fluent.

"It is because Italy has been such a beautiful, fruitful and happy experience in my life - a period which has remained intact in my memory."

Italy was young Maazel's first encounter with European culture. For two years he did practically nothing but absorb it by wandering through museums, by looking at paintings, at architecture, and it changed his outlook on life. Italy gave him also his first chance at conducting professionally. It was in Catania, Sicily,on Christmas Eve 1953. The usual story: the scheduled conductor falling ill and nobody, no professional conductor available to substitute, especially on Christmas Eve. So they asked Lorin Maazel, still a student, to take over a program which might have been quite a challenge even for someone less inexperienced than he was. It did not lack variety either: Smetana's *Bartered Bride Overture.* Caesar Franck's Symphony in D minor, Strawinsky's Firebird Suite and, perhaps for good luck, Gershwin's Piano Concerto in F. After that he was invited to conduct the RAI Italian Radio orchestra in Rome, the Scarlatti Orchestra in Naples and most other Italian orchestras existing at the time, including the La Scala orchestra, although in its concert season. Later he did return to La Scala to conduct opera as well, and his debut was in no less than *Tristan und Isolde.* And in 1955, he left Italy and went on to France and always bigger and bigger things.

## A CHILD PRODIGY

During his long musical career — long, because he had started out as a child prodigy at the age of five — Lorin Maazel was often seen conducting and also playing the violin on many of the world's concert stages, even though the latter activity has not been in evidence for quite some time. "What happened to the violin?" we asked, somewhat concerned. "You haven't given it up, we hope?"

"I actually did set it aside, periodically," Mr. Maazel confessed, "but then I always found a reason to pick it up again."

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**It is really a spiritual experience**
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**I've been talking about, or else**
**he cannot bring out**
**what he wishes to express**
**spiritually."**

*Saint Robert Bellarmine (1532-1621). The preoccupation of the Church was not so much denying Galileo's scientific views as avoiding further weakening of the faith of the common people.*

## SCIENCE

*(continued from page 11)*

"The existence of this Pontifical Academy of Sciences to which eminent scientists belong today, is a visible sign which manifests without any form of racial, or religious discrimination, the deep harmony that can exist between the truths of science and the truths of faith."[1]

This summarizes Pope John Paul II's position on the relationship between science and faith. On reading this talk, Einstein's religious position also came to my mind. Although he did not profess any confessional faith, he often declared that there could be no true scientific spirit without a profound religious sense of reality.

Galileo and Einstein: two scientists who were so close, yet so different in their experiences. The first one died being persecuted, with his work in question; the second died amidst a general acclamation. They are at the beginning and at the end of an enormous scientific revolution. From their key positions, their minds and their research reveal that engaging in scientific research can also mean discovering the "religious" sense of reality. The transcendental fact of diverse truths coming together with the Truth has been their experience, as the Pope observed. Both of them were enlightened and revolutionary, and they had, in their scientific realm, a characteristic "faith" in the presence of a supernatural dimension in the world. ●

*1) Excerpts taken from Pope John Paul II's address to the Pontifical Academy of Sciences on November 10, 1979.*

*(continued from previous page)*

Quite recently, in fact, Mr. Maazel was asked to make a recording of the Concerto for Piano and Violin, accompanied by a String Quartet by Ernest Chausson. He accepted, and for about four months he had to get up at six every morning doing his scales in order to get back in shape. He did get back in shape and the recording went very well. Now Mr. Maazel intends to keep it up and play the violin "really well" for another four or five years before giving it up for good. "Giving up the violo at fifty-five?" we protested. "Well," he did agree that there are artists who play well even at seventy-five, which gives us some hope that his term isn't really final.

In the meantime, Mr. Maazel likes to play the violin occasionally on French television, like the duets he did not too long ago with Mr. Grapelli, a jazz violinist whom he regards very highly.

"Once in a while, I like to do these 'bagatelles,' " said Mr. Maazel. "And why not? As the French say it so well, 'ca fait changer les idees,' it helps change one's thoughts, especially if they happen to be a bit gloomy . . . "

## THE LIFE OF A CONDUCTOR

Lorin Maazel has more than one way for changing "les idees," and not all of them are strictly musical. He is, in fact, the author — writer, producer, and director — of a short film about, "One week in the life of a conductor" which was shown on T.V. first in France and later also here in the United States. It is a satirical, humoristic film, prompted by Jacques Chancelles, host of a French T.V. show in Paris, who asked Mr. Maazel to illustrate certain aspects of a conductor's life. As he began to think about it, Mr. Maazel remembered certain comments and questions often addressed to him by the general public: What does a conductor eat on the day of a concert, what kind of routine does he keep, how can he memorize all those notes in the score, what does he do to stay in shape physically and mentally, and so on. These are more or less normal questions, but Mr. Maazel's "surrealistic spirit" immediately saw a film, a silent one of no more than 16 minutes, showing one full week in the life of a conductor as seen, or rather as imagined by the public. It is made up of seven vignettes and "it does have some sense of humor." "Actually, I can state with a remarkable lack of modesty, that when this film was shown recently before a small private audience, the result was exactly as I had hoped. They really laughed their heads off, and I was very happy. It is nice to make people laugh, once in a while."

## ANOTHER DIMENSION

Mr. Maazel always felt that those who are unable to laugh or make others laugh, do not have the right perspective of life. For life, seen from a certain point of view is actually a big cosmic joke, as he sees it. "It is a rather tough joke, I must admit, so if we do not look at it from a certain perspective we do not get very far. To me, making music means to see a certain dimension, a dimension which is also perceived and shared by those who love to listen to music. It is really a spiritual experience, and the artist who interprets music must in fact have this sense of the spiritual, together with this intellectual perspective I've been talking about, or else he cannot bring out what he wishes to express spiritually."

"And then, there is another factor," Mr. Maazel explained. "This profession of ours is a very difficult and a very sober one. If a musician does not have an outlet for his surrealistic vein, it is very hard going indeed."

Film maker, musician, conductor, violinist, opera director and administrator - Lorin Maazel is all this and more. Called to leadership, heaped with honors, exalted to the stars, he still loves to give simple enjoyment to others. For, in case it passed unnoticed, let us point out that throughout our long and serious conversation, the only time Mr. Maazel expressed true delight and actually acknowledged personal success "with a remarkable lack of modesty" was when he told us that an audience of a few people "laughed their heads off" watching his film.

**Vera Giannini**

# What is the Focolare Movement?

## THE BEGINNINGS

The Focolare Movement began in 1943, in Italy. Chiara Lubich, with a small group of girls, realized in the midst of the total destruction of World War II, that God is the only one worth living for. Hence they began to place the Gospel in the center of their lives. The testament of Jesus became their Ideal: "That all may be one...that the world may know that you have sent me, and that you have loved them as you have loved me..." (Jn. 17,23). The life lived by these first girls, the spiritual way they spontaneously followed, gave rise to a form of spirituality proper to the Focolare Movement. It represents a powerful means of introducing the Gospel into modern life.

## WHO ARE THE FOCOLARINI

The name "Focolarini" takes its origin from the Italian word "fire" and suggests the idea of "carriers of fire."

Single men and women live in separate communities called Focolare Centers. Their principal aim is to achieve unity among themselves through mutual charity practiced twenty-four hours a day. They follow the evangelical counsels of poverty, chastity, and obedience. They work as other lay men and women in regular jobs and professions.

Some married persons, even though continuing to live in their families, participate fully in the life of either the men's or women's Focolare Centers in their common effort to achieve this same unity. They are called "Married Focolarini."

## THE VOLUNTEERS

The Volunteers, who are also called the "Volunteers of God," would like to transform all human realities according to the Gospel spirit. For this reason they remain in their jobs and in their professions in order to vivify them with this spirit.

Their aim is to help form a society made of men and women who are made "new" by the Gospel message and who can then bring new life to all fields of human activity (education, business, etc.). This results in new social relationships which, in turn, lead to the realization of new structures of society.

## THE LARGEST MEMBERSHIP

The largest membership of the Movement is made up of men, women, and young people of all social conditions who are free of any formal ties with it. Their bond of unity stems from their free and willing acceptance of its spirit. They keep in touch with the Movement and with one another through large or small gatherings, publications, correspondence, and personal contact.

People with other commitments, even those bound to religious institutions, can form part of the Movement too because the Movement exists wherever its spirit is lived. People of non-Christian religions are also counted among the Movement's friends. Also those who owe no allegiance to any faith are often attracted by one or another of the Movement's aspects.

## GEN

The new generations of the Focolare Movement form another Movement or, better, three movements: the Gen 2, the Gen 3 and the Gen 4 Movements, divided according to their various age groups. "Gen" stands for new generation.

Thousands of young people all over the world have been attracted by the spirituality of unity. Their number continues to grow.

At the core of this large group of youth, are Gen who have committed themselves to living the Gospel message of love. The Gen use all possible means to share with other youth the conviction they have that the Gospel is the answer to every question and the motive for everything they do.


## spirituality

**chiara lubich**

# when did we see you, lord?

The extraordinary dignity of every person, each individual's capacity for the infinite, and the need to discover God in our fellow human beings are some of the recurring themes here. The question, "Who is my neighbor?" is answered in the light of the Old and New Testaments, and in terms of our relationship with other Christians, with members of other religions, and with non-believers. Reflecting on the more than thirty-five years of experience of the Focolare Movement, the author describes how, by loving others, people can move from lives that are meaningless and empty to lives that are full and, in a real sense, divine.

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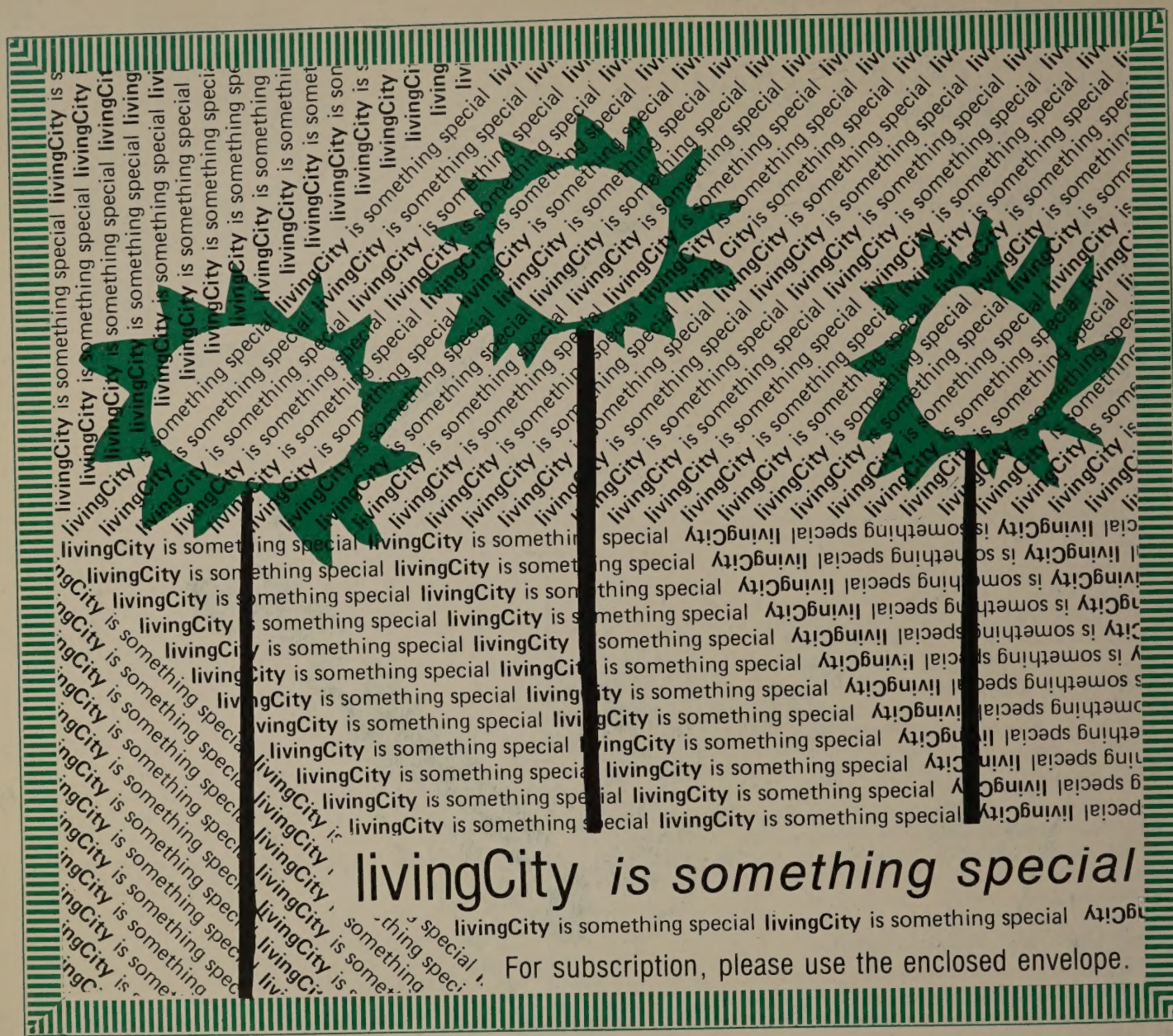
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